

LETTER

FROM

JACK the COBLER,

To any Body.

ENvy and Malice, two Twins of the old Seducer, never appear'd in any Age so visible as in ours. I suppose there are very few but his Disciples will deny, when it shall be considered how many there are, that Act as if the fulness of the Devil dwelt in them Bodily; a sort of Creatures who value no more the Act of Oblivion, than the deserting of their Master, when their own Interest comes to the Stake; and yet in all places these Men roar &c. Good God shall we never be rid of Jesuitical Knaves, Fools and Fanatics; but that's a Mercy our sins will not permit; and we must still see them Reign great in the popular Vogue. What a dainty thing is a List of the once intended Council of State, in some mens gists; and no doubt the little fellow the Transcriber hopes one day for a better preferment for his happy hit, than what stands in the way to *Paddington*; which some are ready to say he merits, for having not only broke the Laws of the Land, but of Christianity it self; how maliciously (not to say foolishly) has he foisted his Paper upon the World, telling a Story at all Adventures, without any Explanation, and so he may spit a little Venome at an imaginary Enemy, cares not how much he bespatters one of the greatest of the English Hero's as well as others of a lower Sphere; for by his scurrilous Pamphlet he has reduc'd them into the Rank of the greatest Enemies to our glorious Monarchy; but I leave him to his pleasing Ideas of having been an Author, and pass on to another Gentleman or two with their Letters of Advice to, &c. What an Age is this, when all Men are or would be thought Politicians which I believe these Gentlemen have as much reason to Triumph in, as their pretended Friendships. And one of them would do well to consider what himself tells us, *vi2.* That before Government was setled in the first Ages of the World, that eternal Rule of Justice of doing to all men as they would they should do unto them, was an Obligation even to the very Heathens themselves.

As for that to the *E. of S.* who has deserved so well of the Nation, I think it not fit to be spoke of, when his Lordship's nam'd, it being a mess of such Tarpolling stuff, as shews the Author sail'd with a brisk Gale, when he fetch'd it from the Antipodes of Sence. But now to the Judicious *Philo-Patriis* with his Expedients. Come Sirs heres your Famoso *have we not* (says he) *been often deluded with the subtleties and contrivances of the busy Jesuits*: True who doubts it, but the stings behind for this had been nothing: if he had not joyn'd the Sons of Corah: to 'am an excellent way of Late. The Citizens cannot readily agree who shall be chosen *Sheriff's*, strait the Murther of an excellent Prince is brought upon the Stage, a brave man at Parallels (no doubt he has heard of *Aristotle*, but you'l say, what has the *Cobler* to doe with the *Stagerite* or his Art of Reasoning, but of that he intends an account when *Philo-Patriis* appears to back his Arguments to the *Ld. M.*) shall we still be deluded with such *ratiocinators*, have we not enough smarted by fooleries, but must we still be Curling of *Meroz*, do not we see those who do not understand Principles themselves make a noise at others, and loose time in their shops, presuming to instruct Governors. Yes, we have an eminent Instance of it, a Letter to my Lord Major, &c. But my Lord, why shall we permit our Adversaries to triumph over us, with their Noise and Nonsense? How afraid of a sudden

the poor Man is, and yet how unreasonable, you may judg, when himself with so strong a Guard, maintained that Post ; but considering that presently after he has to do both with *Rome* and *Geneva*, I cannot blame him for being almost in a Frenzie at the sight of so many Popes. But well, since Righteousness is the Glory of a Nation, let's choose them for Magistrates, who never committed any Sin ; for why should *Lying* have any priviledge above *Oaths* ? In doing which, we shall shew a gallant Testimony for Truth ; and how ready we are to maintain the true Interest of our King and the Reformed Religion ; let us render to *Cesar* the things that are *Cesars*, and to *God* the things that are *Gods*, and not sell our Birth-rights for humour, or a Me's of Pottage. Praised be God we have a good King, and may those that follow after him, endeavour to imitate his kindness to so famous a place ; and may we not I pray God, run into the mischiefs we fear, by pressing upon ill Mediums, under the pretence of wholesome Councils. Let us hate less, and shew it by forbearing to speak or write things which create Heats and Feuds which I dare to say, has spoil'd some, but never made one good Man. Let us consider the different Circumstances of men in their Education, and what Sentiments of things that gives, and how, that morally it is impossible, that either blind or dim sighted Men should run as readily in the same Ring as those whose Eyes are in their prime ; and never had any mists before 'um. This is the way in part, that must make us if ever, a happy people, and a flourishing City. Let's not only in our Talk, but in our Lives, Convince men of the Excellency of our Religion. So prays a true Son of the Church, an humble Subject, and a Lover of his Country.

JACK the *COBLER*.

July the 20th. 1680.

*What wou'd this Cobler have, cry now our Men of Wit,
In Faith he cannot tell : and therefore he has writ.*

FINIS.